THE
Commonweal

FALL EDUCATION ISSUE

Toward the Open College

Sister Helen James John

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Federal Aid for Higher Education

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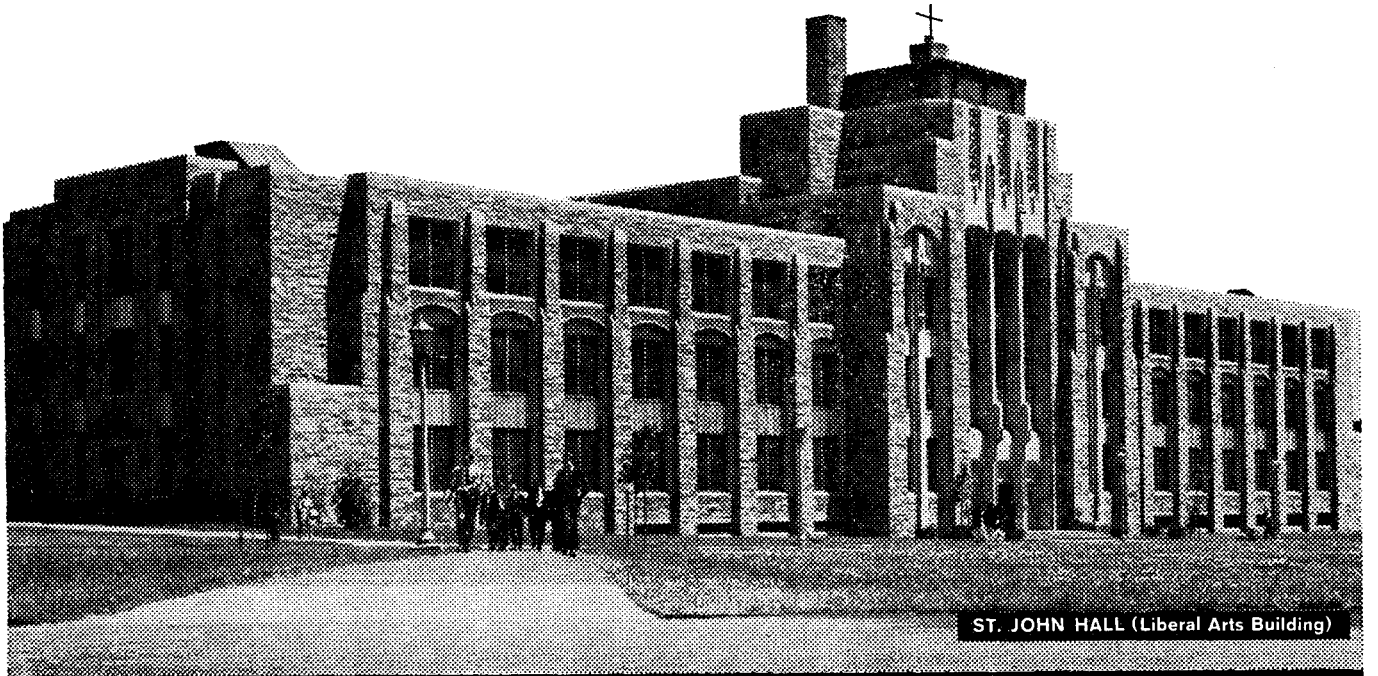

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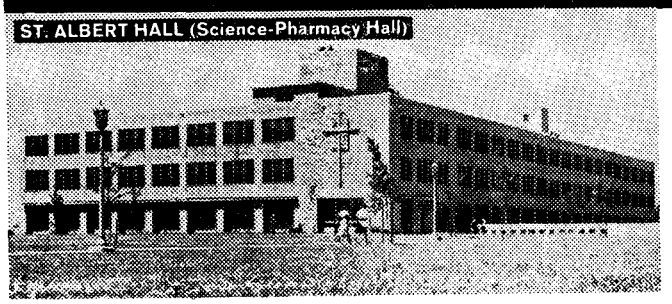

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

The Council and the Future

SINCE THAT day, late in January of 1959, when Pope John announced his intention of calling an Ecumenical Council, the Church has moved at a breath-taking pace. Yet prior to the opening of the first session, the mood was one of skepticism and defeat. It seemed impossible to believe that the assembled bishops would have the will or the vision to carry out the reforms so desperately needed in the Church. There was a good basis for this skepticism. Few of the bishops seemed willing to admit in public that reform was in order; at most, they talked of "renewal," or chose some other word which suggested that a slight polishing of the Church's public image would be enough. The Curia, as Pope Paul pointed out on September 21, allowed "a certain stupor and apprehension to show through because of the unexpected and sudden convocation of the Council." The odds against a meaningful Council appeared insurmountable.

But few reckoned with the power of Pope John, and even fewer with the volcanic forces stirring below the surface in the Church. These forces had tried to find an opening before. They had been warned—think of *Humani Generis,* the *monitum* on Teilhard de Chardin; they had been suppressed—remember the fate of the priest-worker movement, the silencing of Congar, deLubac, Rahner; they had been ignored—look around you, how many churches have carried out the liturgical changes authorized by Pope Pius XII? They had been harassed—books on religious liberty were withdrawn from circulation, the probings of the biblical scholars were often delated to Rome, priests were transferred, secret condemnations abounded. For a time these measures worked well enough. They dampened the fires; but they did not, and could not, succeed in putting them out.

It was Pope John who chopped through the crust of caution and fear. Then, when the bishops assembled in September of 1962, they saw that from which they had shaded their eyes for so long. They saw those fires. They saw them in the episcopal conferences when, often for the first time, they were exposed to the thinking of those theologians whose very names had been for many synonymous with danger and novelty. They saw them in the person of their brother bishops from Africa and the Far East, those bishops who had for so long been forced to attempt the impossible, the impressing of the alien West upon cultures glorious in their own right. They heard the crackling of the flames in the voices of the Catholic press. And they found that even their own bravado words had concealed some grave misgivings about the present state of the Church. The volcano began to erupt.

HOW CAN one characterize this eruption? The question is not as easy to answer as one might guess. Part of the answer may lie in the frequent calls that the Council Fathers make the Church more "relevant" in the world. Part may lie in the special enthusiasm which Pope John's emphasis on the pastoral character of the Council aroused. Part may lie in the fervor with which the issue of Christian unity has been explored. Each of these emphases reveals something about the mood of the Church, a mood compounded of unrest, hope and a sense of release.

The plea for "relevance," we suspect, is not just a matter of the Church's impact on the world. It is also a plea that the Church find ways to make itself more meaningful to its own members. It must find ways to reach them, to break through their indifference, their timidity, their hidden anxieties about the permanence of Christ's Word of Salvation. So too the pastoral direction of the Council. Here it is not just a matter that this Council, at this moment in history, should abjure the ways of condemnation and anathema.

No, something more than that is at stake. Is the Church itself pastoral, or is it at base simply a finely

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tuned institution for the protection and preservation of ancient truths? It is both, but it is the former which gives meaning to the latter. The Word of God is to be believed; but it is also to be lived. Pope John did not see only what the Church now needs. He saw what it always needs.

So also the quest for Christian unity. Disunity is a scandal, for it means too often that Christians do not bear the mark of their calling, it means that they do not love one another. But it also means that the churches have been stubborn and hard-hearted. Real differences among the churches exist. Yet these differences have been compounded by the note of pride and triumphalism which mars the way in which the churches choose to press their claims. Catholicism is hardly an exception and, if many bishops, priests and laymen hasten to point this out, the reason has as much to do with their desire that the Church not forget its faults as it does with their desire that other Christians not see it as only good for blowing its own horn, or for building walls between men.

"A whole set of post-Tridentine attitudes which many Protestants have identified with the essence of Roman Catholicism," a Protestant observer, George Lindbeck, has written, "is becoming incomprehensible to the rising generation." "Incomprehensible"—Dr. Lindbeck chose the right word. It is not just that we reject the rigidities of the past, not just that we reject the methods of the Roman Curia, the stifling of free speech, the lukewarm reception given to the important advances—biblical, social, liturgical—of recent popes.

We simply do not understand these things. We do not know what they have to do with the Church, with that Mystical Body of Christ which unites the people of God with their Lord. We do not understand how they reflect the workings of the Holy Spirit in the Church.

Now we wait to see if the second session of the Council will open even further the eyes of the Church. The remarkable speech of Pope Paul to the Curia augurs well. By his observation that the Curia needs to be "simplified, decentralized, to enlarge itself and adapt itself to new functions," he showed himself sensitive to the criticisms of an institution suffering from "venerable old age." Again, the Pope's directive that some laymen be admitted to the second session of the Council, his willingness to work more closely with the bishops throughout the world, and his vigor in re-convening the Council all suggest a constructive session.

There is thus good reason for optimism. There are solid grounds to expect that the Council will affirm the Church's dedication to religious liberty—and so efface those remnants of ecclesiastical imperialism bequeathed by the nineteenth century. There is reason to hope for an affirmation of the work of the biblical exegetes, those sorely beset scholars who have the effrontery to put the biblical message into our reluctant hands.

Though the signs are less promising, we hope the Council takes a hard look at the seminaries—those quaint institutions which proceed on the odd premise that the best way to train a priest for life in the world is by keeping him from it. We hope that the schema *De Ecclesia* will *show* the glory of the Church and not just proclaim it. We hope something will be done about the *Index*—a good start would be to abolish it. We hope the layman's place in the Church is clarified (i.e., established); that the liturgy is given an impetus that even the most reluctant bishop will find impossible to deny; that the new schema on the Church and the temporal order will confirm and expand the recent speculation on marriage and population, social justice and disarmament, authority and freedom. We hope, in sum, that the Council Fathers, having looked into the volcano, will not draw back. We wait, and the world waits with us.

HERE AND THERE

Ages of American Catholicism

I STILL have a few years to go before I hit the half-century mark, which is a goodly chunk out of a man's life but barely an hour in the history of the Church. Still, American Catholicism in my lifetime has passed through three distinct phases and a fourth era seems to be looming ahead.

The famous brick-and-mortar period was in full swing when I was a child. At least in Chicago. The boulevards were already lined with cathedral-like parish churches, commodious convents, and spacious rectories. The archdiocese could boast of two Catholic universities, three women's colleges, and a palatial major seminary. Just about every parish maintained its own parochial school, almost always administered exclusively by Sisters, and there were private high schools maintained by religious orders all over the city. The Archbishop, Cardinal Mundelein, a lordly figure, had reached the pinnacle of hierarchical status, and it

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seemed that the pastors of all the plush parishes were monsignors.

Materially, the Church was thriving, almost scandalously so, though the external manifestations of its wealth were generally accepted with more pride than disedification. If, in almost every neighborhood, the Catholic rectory was the most elaborate home for blocks around, few Catholics took it amiss. The priests who were stuck with poor parishes and had to live somewhat like the people around them were generally looked upon with sympathy but with faith that their situation was only temporary. The usual view was that if such priests carried out their duties conscientiously, they too, in the course of time, would be rewarded by getting one of the Boulevard cathedrals. Such an assignment would ultimately insure them monsignorial rank, the most tangible sign of sacerdotal success—or at least the one that meant most to the laity.

The standard by which the Church was judged was not a great deal different from the measure applied to secular business enterprises. The priest who had a "good" parish and who spent a few weeks in the winter playing golf in Florida was a certified "success." The pastor who managed to collect enough to add new buildings to his parish plant or who was shrewd enough to buy adjoining property when it was available for the inevitable "expansion" was greatly admired. Parish priests were expected to be good business men, and the highest compliment they could get was to be praised for their financial acumen.

The spiritual life of the parish more or less took care of itself. The Mass and sacraments were luxuriantly available all over the city. Once every year or two, traveling missionaries would move in to the parish pulpit to keep the flame of faith burning, and for the extra pious there were special novenas from time to time or regular devotions carried on at a number of churches around the city which were staffed by religious orders.

It was a very comfortable Catholicism. The only direction it could go seemed to be upward—more Boulevard cathedrals, more spacious rectories, more commodious convents, more high schools, larger classes in the seminaries and novitiates, and perhaps, as a sign of Rome's approval, even more monsignors.

It was not exactly a missionary Catholicism, nor could it be called social-minded. By and large, the presuppositions of the existing economic and social system went unchallenged. Though it deemed itself surrounded by hostile forces, like the secular universities, the Protestant churches, and non-Catholic "society," it was fairly self-contained. One could live pleasantly, comfortably, and unquestioningly in such a closed world, and most Catholics managed to do so.

No one thought it amiss that the archdiocesan institutions were racially segregated. The papal social encyclicals were as unknown and unread as the Koran. That the laity were assigned any more significant role in the Christian apostolate than to take up Sunday collections or sing in the choir never seemed to occur to anyone, clerical or lay. The professors at the University of Chicago or Northwestern continued to hurl challenges at the Christian civilization of the West but they might as well have been tossing spit-balls. The Catholics knew that somewhere there were "answers," though few bothered to look for them. They believed, moreover, that any Jesuit could make mincemeat of such arguments. Why worry about what a few dubiously educated professors were saying? As for the Protestants and Jews in the city, well, they lived in a different theological and intellectual universe. There was nothing one could do about them but avoid the "temptation" that contact with them would inevitably bring to all but those few Catholics who had mastered the "answers."

This is the first Catholicism I knew. Years ago, it was depicted with too much bitterness but with uncanny accuracy in the *Studs Lonigan* saga. If James T. Farrell were not himself so tragic a product of its inadequacies, he might have been able to have seen it in its long-range sociological perspective—as young Catholics do nowadays. But there was no reason why Mr. Farrell should have known enough about his Church's past to be ahead of his time in predicting its future. Still, given the nature of Catholicism, it was a sure bet that this phase could not last forever.

THE SECOND PHASE began during the Depression when the general social ferment in America reached into the Catholic body. Then, unsurely at first, the social aspects of Catholicism were re-discovered. Houses of Hospitality and Friendship Houses sprang up, manned by the children of the Mundelein era. The first pressures to desegregate the archdiocesan high schools were applied by lay groups who began to put out their own

Next Week

ROBERT MCAFEE BROWN writes about the role of the churches in the integration struggle:

"I am convinced that it is too late for 'moderation,' too late merely to appeal to 'the white man's conscience,' too late to hold everything for favorable legislation that may or may not come. The demonstrations we have seen this summer are the legitimate outworking of the Negro's frustrations in the face of such advice, and they have been mild indeed compared to what one might have expected after one hundred—let alone three hundred—years of broken promises. The fathers have eaten sour grapes, and it is no wonder the children's teeth are set on edge."

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papers and magazines. Young priests began to study the social encyclicals, to make sharp—and often shocking—judgments on the society they grew up in and to train lay followers to do something about it. A certain measure of intellectuality crept into Catholic circles that was at first highly suspect. Catholics began to hear about Maritain and Gilson (though they were much more acceptable at the University of Chicago than at Catholic institutions). The European liturgists were suddenly in vogue. Religious art changed abruptly from the saccharine to the studiously chaste and "liturgical." A certain number of churches decorated in the tapering "moderne" style that quickly became fashionable remain as sad monuments to the uncertain strivings of that period.

There were painful attempts to categorize Catholic Action with scholastic precision, to Americanize the techniques of apostolate developed in Europe, and manifold attempts to mobilize an attack on the real problems of the world, but they never quite came off. Most of the vaunted Catholic Action and apostolic efforts of the day were as in-group and sectarian in their effect as the earlier complacency. But at least the complacency was dispelled. The defensiveness of the earlier era and the tone-deafness to all sounds outside the Church were cured.

That era, begun with boundless enthusiasm, ended in a spate of self-criticism about a quarter of a century after it began. Along in the fifties Catholics began to take a searching look at their schools, at their accustomed apologetics, at their press, at the banality of so much of their spirituality, at their "image" to the outside world—and many did not like what they saw. Such questions as religious liberty also came into sharp focus, as well as problems connected with pressure group activities, censorship, and the relationship between Catholicism and modern culture.

The termination of this era was marked by the inauguration of John F. Kennedy as President and the announcement by Pope John of an Ecumenical Council. Both events were matters of great significance for American Catholicism. I know that many commentators saw in President Kennedy's election a sure sign that Catholics had finally achieved first-class citizenship in the United States. But that does not seem so important to me as the fact that, at the moment of his swearing in, for the first time all the burdens of political leadership rested on the shoulders of an American Catholic. Almost immediately it became clear, though subtly, that anything smacking of the sectarian, the complacent, the narrowminded, or the overly doctrinaire was hopelessly inadequate for the work he would be called upon to do. The President is of course only one Catholic, but he is a highly significant one. The work of the American people themselves is symbolized by his office. If he can not do his work while maintaining the earlier Catholic posture of defensiveness, clubbiness, and rhetorical piety—and is there anyone who would say that he can?—then it becomes painfully clear that the Catholic body, entrusted with its share of responsibility for a pluralistic, self-ruling society, cannot either. That was the big lesson I believe American Catholics learned from the Kennedy inauguration.

The era that was ushered in by that event has moved at a very rapid pace, mainly because of Pope John, who changed the face of the Catholic world more thoroughly and quickly than anyone who did not live through it would have thought possible.

An American Catholic who spent the last ten years on a desert island would be absolutely astonished to read his diocesan paper today and to follow the news and statements recounted in its columns. Take the recent history of the ecumenical movement in the United States and the giant strides it has taken—what a shock this would be to one who grew up in the iron-curtain Catholicism of my youth! The current discussions of the role of the layman in the Church would have been deemed wildly radical even five years ago. The hierarchical response to the challenge found in the Negro revolt, with a few exceptions, was equally stunning. The present intellectual ferment in the Catholic body—the untrammeled debate about important theological issues—the new sense of truly "belonging" that the laity have—the sharp expectation that great things will happen in Rome at the second session of the Council, all this has marked off this present phase of American Catholicism as the most exciting yet, comparable to the anything-is-possible mood that makes the short period of life when one is on the very verge of adulthood ever memorable.

But it is, of its nature, destined to be of short duration. That is why I fully expect to see still another era, and not far off, either. The present is a period of great expectancy and of almost limitless hopes for the future. These hopes must either be fulfilled or be disappointed soon. In many, many places in the American Church, nothing actually has changed, either in the parish life or in the liturgy of the altar. If there are few complaints, it is because people are patient. But they are also brimming with expectations that soon things will be different than they have been for, oh, so long.

If the optimism of the present mood in the Church is to be fulfilled, old customs and traditions are going to have to be put aside, new institutions developed, old institutions reformed; the fresh life coursing through the blood stream of the Catholic body can not be denied. So far, *aggiornamento* has been largely a matter of speculation and talk. When it is finally translated into action, the latest, and probably best, era of American Catholicism will be upon us. Then, I suspect we will see that there was a certain necessity and a logic in all that went before.

JOHN COGLEY

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The Newman Apostolate

AT THE TAG-END of the summer I cut my vacation a day or two short to speak at the closing banquet of the annual convention of the National Newman Club Federation. I am late in commenting on the affair, but an Education issue is a good time to repair the omission.

It would be hard to overstate the importance of the Newman apostolate. Already there are more than half a million Catholics on secular campuses, more than in all the Catholic colleges combined. By 1970 or 1975, close to a million Catholics will be enrolled in secular schools, again far more than the total population of the Catholic schools. In part this is due to the rising cost of a religious college education; in part it reflects the fact that the Catholic colleges simply will not have room for all who want to attend. This fact poses a crucial problem for the Church in America.

In recent years we have had much self-criticism inside the Church—too much for some people's taste. One of the major targets has been the Catholic system of education. For my part, I agree with much of the criticism that has been made; indeed, I would probably be counted as one of the self-critics. But criticism of the Catholic college and university should not blind anyone to the special difficulties faced by the Catholic student on the secular campus.

Every day one encounters people who are literate and informed about almost everything except religion. They are up on the latest in world affairs and politics, literature and the arts, science and industry. But on religion their education seems to have stopped somewhere about the eighth-grade level.

This is an unhappy situation, but Americans must ask themselves how they could expect it to be otherwise. We have, I think, so far failed to cope with the problem of religion and education in our pluralistic society. This is true in varying degrees on all levels of education, but for my point here the situation in the college or university is of particular importance.

Is a college or university living up to its intellectual charter when it sets up religion as the weakest department on campus or—as happens most frequently—when it excludes theology altogether? Is it not strange to hear people insist that public aid can go to private colleges, but only to those colleges which guarantee that they will ban the serious study of religion from the campus? In a world that grows ever more complex, can Americans—Protestants, Catholics or Jews—really claim that levels and methods of religious education have really kept pace?

These, it seems to me, are the questions all of us should be worried about, and students on secular campuses more than most of us. Sooner or later, I am convinced, every college or university worthy of the name will have to recognize theology as a serious discipline which must be included in the curriculum, as a few places have already done. But that is in the future. What about right now?

Here it seems to me the major responsibility inevitably falls on the student himself. Until theology is a respected part of the curriculum at every college and university, he is going to have to add to his schedule a second important but unofficial field of concentration—that of religion. He is going to have to see that his knowledge of religion and religious subjects stays on a par with his education in literature and the arts, science and mathematics. I know this will not be easy, but I see no choice in the matter. If the student does not follow this course, he will leave college a religious illiterate, and we have too many of these already.

In this task the student needs and is entitled to help in the way of informed direction and counseling. In some places he can get this now, from a really adequate Newman Club or Catholic Center on campus. But in too many places such help is either unavailable or is on such an inadequate basis that it is of little use.

All of us, I think, would join in paying tribute to the dedicated men, lay and clerical, who have made the Newman Clubs what they are today. They have labored under great difficulty and often enough with little encouragement. Yet it is now imperative that far more be done, even though this means shifting resources from other work.

There was a time when Catholic students on secular campuses were treated more or less like second-class Catholics. That day is now passing and we cannot see the end of it too soon. Here parents will have to make themselves heard; if pastoral care and intellectual guidance at the college of their choice are inadequate, it is their duty to inform the bishop of this fact.

It must be said too that religious communities might well re-examine their own policies on this matter. The importance of the apostolate on the university campus is obvious, but some religious orders which might make a real contribution along these lines are very slow to move. Let us hope they wake before opportunity passes us by.

In all fairness, it must be noted that considerable progress has been and is being made in the campus apostolate; to ignore this would be to belittle the accomplishments of a small but zealous band. But at the same time it must also be said that a little improvement is no longer enough; the task on the university campus is monumental, and we need an all-out effort, starting right now.

JAMES O'GARA

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The Catholic College Must Give Public Witness to Its Value and Fruitfulness

Toward the Open College

SISTER HELEN JAMES JOHN

FROM THE inside, the discussion on Catholicism and scholarship launched by Monsignor John Tracy Ellis back in 1955 has felt very much like a full-blown adolescent identity-crisis. The significance of such a crisis—with all its soul-searching, panicked self-defense and painful self-recrimination—lies in the new self-understanding and maturity of purpose to which it can lead; and now, after close to a decade of self-examination and public acts of contrition, we seem to be safely embarked on the carrying out of good resolutions.

These collective resolutions are naturally directed against the predominant failing of our past efforts, a failing which has been quite unanimously diagnosed as the "defensive," or "ghetto," mentality. This deformation of the Catholic mind has deep historical roots both in Counter Reformation (and especially anti-modernist) religious thought and in the quite recent situation of American Catholics as a religiously embattled and socially underprivileged minority. Under pressure of the prevailing American climate of religious indifferentism, Catholic thought has not seldom assumed an unnatural rigidity and an unlovely air of self-righteousness. Frowned on by outsiders for insisting that Catholicism is not merely "as good as any other religion" but *true* in the strict sense, not a few Catholic thinkers have come to regard the divine truth of their faith as an excuse for indifference to the ongoing human pursuit of new truth.

Understandable as it is under the circumstances, the defensive mentality runs counter to a vital Christian tradition—the one to which Chesterton's Father Brown appealed in his famous recognition of the thief-in-priest's-clothing: "You attacked reason. It's bad theology!" This is the tradition of *fides quaerens intellectum* which comes down to us from St. Paul's literally inspired insistence on the power of reason to lead men to God, through the fathers and the schoolmen, through Newman's *Idea of a University* and Mercier's philosophical work at Louvain. And this same tradition has of late found earnest spokesmen among ourselves. Father John Courtney Murray, S.J., has been suggesting —very wisely, I think—that the recognition of the relevance of reason in determining human and social ideals may well be the greatest contribution which Catholics as a group can make to the American consensus. And the recent sociological study of *Religion and the American People* by Fr. John L. Thomas, S.J., concludes that the most urgent need of all our churches is for "a creative elite capable of spelling out the practical implications of [their] beliefs in current situations."

So there can be no question of the importance of the task which Catholic intellectuals have set for themselves —to make of the faith which they have so loyally kept, grounds, not for self-enclosed complacency, but for renewed and positive self-dedication. Moreover, over the past year, Vatican II, Hans Küng's call to renewal, Cardinal Bea's ecumenical ardor, and Pope John's ringing message of freedom to all men of good will in *Pacem in Terris* have brought to our ears the almost physically audible flutter of Pentecostal wings confirming our own aspirations. Our faces are set toward the realization of an "open" Catholicism, fully present to the temporal order, addressing itself with confidence and charity not only to our brethren in Christ but to men of good will everywhere.

FOR CATHOLIC higher education in America, the lifting of the siege comes at once as a relief and a challenge. We no longer have to serve as places of refuge from surrounding enemies. A purely protective application of the slogan "Every Catholic child in a Catholic school" at the university level in this day and age is now seen to be both impractical and religiously timorous; and we are thus freed of the obligation to spread our limited resources thin enough to provide room and board, instruction and supervision, for every Catholic teenager who seeks to prolong his schooling. In return for this liberation, we have the increasingly grave responsibility for the formation and encouragement of the creative elite who alone can make the presence of the Church a vital reality, not only on secular campuses, but in every area of the temporal order.

If Catholic intellectuals are called to be the leaven in the mass, to bear witness to Christ in all the phases of a pluralistic social life, then the special task of Catholic

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higher education must be to exemplify on an institutional scale the full meaning of the two-fold commitment to faith in Christ and to the advancement of human knowledge. Michael Novak, writing in *Harper's* (October, 1961) on "God in the Colleges," has pointed out that secular institutions, faced with the irreducible pluralism of American society, have taken refuge in the assumption "that ultimate questions are in principle unanswerable, and hence not worth asking seriously." In contrast, religious institutions are called upon to further open discussion and investigation of the Big Questions, and so to manifest, to society in general and to their students in particular, the far-reaching relevance of personal and intelligent dedication to divine and human truth.

This brings us to the essential character of the Catholic college or university: it is a community of scholars Father Walter Ong, S.J., has written, whose corporate life is bound up in the freely accepted vocation of each "to live within his own life the tension in terms of which the world is redeemed: that between nature and supernature . . ., allowing to both realms their own autonomy and effecting the resolution of the tension in his own life in Christ on his cross." The living of this tension is laid upon every Catholic intellectual, wherever his path may lie. The irreplaceable role of the Catholic institution is to give public witness to its value and fruitfulness: to appear before the world at large like the city set on a hill of which the Gospels speak. But above all to offer to those who form its community the palpable and manifold experience of the scholar's vocation lived in mature awareness that faith is not its goal, but its starting point.

In the bearing of this witness, there will be scope for the fullest possible application of that lovely maxim of St. Augustine which we have heard so often repeated this past year: *In essentials, unity; in doubtful things, diversity; in all things, charity.* The grandeur of the one task—one body, one spirit, one hope of our calling—demands a rich diversity of gifts and vocations, at the institutional as at the individual level. Fidelity to the common ideals of scholarship must, by the very nature of human effort, find expression in a wide range of personal and collective projects, giving rise to varied and original insights and approaches, providing the data for fruitful controversy in many areas. Mutual concern for the common task will lead to increasing co-operation among a variety of institutional forms, thus strengthening their influence both for the Christian apostolate and for the furthering of human knowledge.

Each form has its responsibility for the common work —the university under religious or lay administration, Catholic colleges attached to secular universities, formation centers in which universities and religious congregations collaborate in the education of religious teachers, and the colleges administered by religious communities. Moreover, there will be increasingly an interchange both of personnel and of services among Catholic and secular campuses. Colleges may offer courses in theology and philosophy to students of nearby secular institutions, provide faculty for religious centers, send out to secular graduate schools students equipped to make a positive contribution to their religious life.

IN THIS context, the mission of the Catholic colleges is to offer to their students a vital apprenticeship for lives of intelligent commitment. The term *apprenticeship* here underscores the fact that the formation needed consists essentially in a lived and demanding association with the "guild" of mature scholars whose corporate dedication makes the college what it is.

Father Ong has suggested that the defining characteristic of higher education is to be found in the scholar's devotion to a *subject* studied for its own sake, for the perfecting of human knowledge. The college initiates its students into this mode of human effort—leads them, if need be, to that degree of maturity which such devotion presupposes, and offers them the close association with masters in their own subjects in whose company they can grow to mastery themselves. The college is, in this sense, something akin to a noviceship for the living of the examined life. The quite original beauty of the American type of college lies in the fact that in it the introduction to the scholar's profession is joined to a planned experience of the whole range of knowledge, providing in "general education" courses the opportunity to see where each field fits in an integrated vision of the *omne scibile.*

This makes the Catholic college vastly more than the sum of its parts. Those who experience its manifold and complex life, pervaded by a shared ideal which links divine and human wisdom, should find in it a miniature but vivid mirroring of the total life of the Church described by St. Paul—the many members, each with his own grace and his own vocation, working together at the building up of the body of Christ, "doing the truth in charity, and so growing up in Him who is the Head (Eph., 4)."

The prime requisite for this communal experience is a vital realization of the freedom of the sons of God, that freedom which is the direct correlate of meaningful responsibility. Such realization will require, first of all, respect on the part of the administration for the Christian integrity of faculty and students alike. But freedom can only be truly given where responsibility is accepted, so that teachers and students together must be steadily at work to meet the challenge of this freedom.

Teachers, individually and in their mutual collaboration, must resist the temptation—quite properly one of sacrilege—to use the students' still immature and generalized respect for religious authority as an escape from

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the strict duty of leading them to see and to think for themselves. In personal research and writing, in contact with students, and in intramural faculty discussions, each teacher must face for himself the full rigor of the tension between commitment in faith and the autonomy of reason. To take the easy way out, whether by ignoring difficulties, by making of decisions of the Church more than the Church herself would make of them, by clinging to out-dated solutions rather than risk raising problems with new ones, or by confusing the authority of the Church with his own subconscious desire for universal approval among men, would be at once treason to faith and reason.

Theology and philosophy courses offer an explicit presentation of the framework for Catholic scholarship. Theology, a human science of divinely revealed truth, must provide the knowledge which alone can ground a fully personal commitment to faith; to philosophy falls the communication of that "faith in reason" which Whitehead has no nobly described as the motive power in all our research—"the trust that the ultimate natures of things lie together in a harmony which excludes mere arbitrariness." And this trust can spring up only in the lived effort to bring the student's own intelligence to bear on vital problems, enabling him to penetrate his own experience, to make his own mistakes and to find his own answers.

Thus we must at all costs reject the tendency (perhaps an occupational hazard of latter-day scholasticism) to dilute theology with the sort of rationalistic rhetoric which makes divine mysteries sound "perfectly obvious," while extending into philosophy classes the appeal to authority which rightly concerns the *sources* (and not, normally, even the conclusions) of theology. Fortunately, with the growing interest in kerygmatic and scriptural theology, on the one hand, and in modern and contemporary philosophy, on the other, this danger is becoming increasingly remote.

THEOLOGY and philosophy render explicit the dimensions in which the Catholic college "lives and moves and has its being." But if there is to be an apprenticeship in the strong sense of the word, each student must find himself at home in these dimensions in that special field which he has chosen for his own, and in which his life-work will lie. Gilson has pointed out that the teacher as such is an exemplar cause; and as the student moves toward a mastery of his own, the essential contribution of the teacher is more and more to offer a "style" of working, guidance in the use of tools and time, encouragement and shared enthusiasm in tasks which the student can undertake and carry through on his own.

If the Catholic student is to learn now to go forward by himself, to see his present task in the light of enduring principles and values, to face courageously the tension of faith and reason as it arises in his own field, then he needs desperately at this point the companionship of mature scholars who are steadily faced towards the same horizon. Admonitions here are not enough, nor are speculative disquisitions on the unity of Truth. The biologist who has worked for years to grasp the scientific significance of evolution; the historian who has come to a sympathetic understanding of the mind of Luther or Marx; the economist who day by day sees the grim facts of human misery in the light of Christian responsibility; the teacher of creative writing who can bring to fully formed expression the beauty and tragedy of a world "charged with the grandeur of God"—these are masters whose vision the student can make his own, in whom he can see the reality of his own half-formed aspirations.

The corporate vocation of the college will thus gather into itself all the many-colored richness of form and style which Christian learning can assume, drawing them into a harmony rather like that of which Piccarda speaks in the *Paradiso*, where each of the elect in his unique degree of celestial glory is a joy to the whole kingdom. The religious whose "always thereness" shapes the familial atmosphere of the college; lay men and women dedicated to Christianizing the temporal order, whether in the "dignified and commodious sacrament" of matrimony or in the single life; the commitment of individuals and of groups within the college to apostolic tasks ranging from the sodality through C.C.D. to civil rights demonstrations and political campaigning; the sacramental expression of the common life in the Sacred Liturgy carried out with dignity and joy—all must come together, that the college, as reflection in miniature of the total body of Christ may be "perfect, equipped for every good work."

IF THE Catholic college, whatever its human failings, can maintain as its vital impetus the free corporate commitment to faith and reason which we have seen as its reason for being, it will become a center of hospitality, where Christian scholarship, being firmly at home, can welcome strangers and pilgrims and separated brethren. Cardinal Bea has brought home to us most vividly the ecumenical dimensions of higher education, the need for wholehearted efforts at mutual understanding

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among groups who differ on ultimate questions; and this task requires that there be places, for each of these groups, in which the relevance of reason to ultimate questions is fully recognized. And this for two reasons: first of all, discussion is meaningful only when it rests upon a common recognition of some framework which transcends the questions at issue; secondly, the distinguishing of essentials from non-essentials, which is at once the condition of life in a single tradition and the key to rapprochement among differing traditions, requires a continuous lived interplay of unity of faith and diversity of human insight.

Certainly the image of the solid-granite monolithic Church is one of the most unfortunate consequences of the ghetto mentality. Catholic colleges pervaded with the freedom of the sons of God may well be the decisive force in breaking down this image, so baneful in its effects on Catholics and non-Catholics alike. Certainly, students who have seen the wide diversity of positions embraced by a community of fully and officially committed Christian scholars will be powerfully encouraged to assume the personal responsibility for decisions, including unpopular decisions, which our era demands of the laity.

What all this means in the long run is that our age of open Catholicism imposes on the Catholic college not a quantitative extension but an intensification of the commitment which is its life. If Catholic scholars are to be increasingly active in the whole of our society—on secular campuses; in political, social and cultural efforts; in ecumenical dialogue—there must be a corresponding vitality in their experience of the total life of faith. To provide this experience of the solidarity of Christian learning, to make it a lived and challenging reality, is the responsibility which Catholic colleges must face today.

In the Schools Idealism Is Sorely Missed

Searching for Certitudes

PETER SCHRAG

THE LIBERAL tradition in American education, on the defensive since World War II, is undergoing one of the most crucial tests in its recent history, and it is not doing well.

For half a century this liberalism has inspired and informed American classrooms with an optimism that promised to realize the democratic possibilities of schools and colleges in a manner which even Jefferson had not anticipated. Now the liberal, surrounded by the wreckage of the moral certainties of earlier days, seems unable to do more than say "no" to the reactionaries and sentimentalists who want to restore them with discredited and irrelevant orthodoxies. He is unable to offer alternatives.

American liberals in general have fallen on bad times; even though a "liberal" inhabits the White House, his pragmatic friends have swallowed the idealists, leaving just enough traces to prove their existence wasn't all an illusion from the beginning.

In Cold War negotiations the void might never be noticed, but in the schools the idealism is sorely missed and it will be missed even more, for it is in the schools that the nation must face up to its moral assumptions, its values and beliefs.

In June 1962 the Supreme Court ruled the New York Regents Prayer unconstitutional, and the response, though sometimes misinformed and misled, was immediate. "They put the Negroes in the schools," said Congressman George Andrews of Alabama, "and now they've driven God out." Such indignation was shared not only by fellow-legislators like Senator James O. Eastland—who is trying to amend the Constitution to put God back *in* to the schools—but also by clerics, editorial writers and other public moralists. Their immediate concern was with the Court. But "they" are not just the six men who signed the school prayer opinion or the nine who ruled in *Brown vs. Board of Education.* Finally, "they" is also the twentieth century.

The decision of the Court in *Engel vs. Vitale* touched the heart of the problem: How to replace the degenerated moral certitudes of an earlier America with a relevant set of moral, ethical and social standards. The question is not restricted to education, but it is there that it is faced most directly and where it must be publicly resolved.

Despite the better-publicized discussions of teaching techniques, academic standards and educational finance, the problem that haunts the schools today often centers on intangibles which are sometimes felt in peculiar ways. The issue is not only touchy; it is so hard to

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define that it is only rarely recognized for what it is. At moments it appears in the form of a lofty constitutional problem; but it also attains the ludicrous in a battle over the restoration of McGuffey's Readers, attacks on "godless youth" and in attributions of the success of Chinese brainwashing. The Rev. Arthur L. Kinsolving, pastor of St. James Episcopal Church of New York, responded to the school-prayer decision by saying, "Ultimately we will have to review the decision and find some way back to the religious foundations of this country." It is not the sentimentality that counts here, it's the confusion. The point, simply stated, is that there is no way back, and if there were we wouldn't be happy with it. The problem will not go away; it cannot be solved by gimmicks, it cannot be left to "experts" and it cannot be sentimentally deposited in the dust of the "religious foundations of this country." So far, the liberals have offered little of value but the conservatives have offered even less.

ABOUT A YEAR ago the State of Florida issued a publication entitled "Teaching Moral and Spiritual Values in Florida Schools" to cultivate "in the children an appreciation and understanding of the moral and spiritual foundations which undergird our American Way of Life." (The capitalization is that of the original.)

"It is my hope," said the State Superintendent of Public Instruction, "that these schools will . . . develop in our young people an appreciation and understanding of the significant part that faith in God has played in the development of our great nation." The publication makes it clear that no attempt must be made to indoctrinate, to present sectarian views or to challenge the religious convictions of the pupils. But it also stipulates that "by and large, Americans believe in a Supreme Being" and it invites school children to write J. Edgar Hoover, three living ex-Presidents and "the Mayor" for the "code of conduct that helped guide them in their youth and helped lead to their success in life."

The Florida plan—and the many others like it—are attempts to recapture the classroom for Protestant morality (despite the caveat of non-sectarianism). Perhaps, if such a code can be pressed back into the schools, if children can be *made* to believe, or at least to repeat, then perhaps the reasons for their disbelief will go away and the world will turn out to be simple and straightforward after all.

The common denominator of the religion and morality of the public schools has been continuously broadened: from fundamental Protestantism to liberal Protestantism, then to "belief in God" and finally to "the moral and spiritual foundations of our American Way of Life."

In 1835 de Tocqueville noted that "all sects of the United States are comprised within the great unity of Christianity and Christian morality is everywhere the same" and it was that Christian morality which was established in the schools as part of the American Way and as one of the reasons for American greatness. It was part of a system of certainties: faith that America could not do wrong, faith that America would be ever successful and, ultimately, faith in the inseparable connection between the two. Because America was moral and Christian (and thus was on the Right Side), America could never suffer genuine setbacks. "Be sure you're right," said Davy Crockett, "then go ahead." American optimism never was handicapped by any sense of the tragic or the demonic and even writers of tragic irony like Mark Twain were known to school children only as folksy humorists. The moral certainties of traditional America were all part of the school system; when they were finally challenged, they were challenged not by pluralism in religion, by atheistic judges, or by a new surge of constitutional separatism, but by an empirical diet that they were never meant to withstand: Heisenberg and Einstein, Lenin and Castro, Hitler and Mao, Ford and Carnegie. It takes no great insight to see that the morality of Horatio Alger and Parson Weems is no more fit to cope with deterrence, payola and Buchenwald than Jack Kennedy is the prospective leader of another charge up San Juan Hill.

SO FAR, however, America has found no official substitute for the old certitudes. During the past 50 years its official politics have shifted all the way from moralistic progressivism motivated by a desire to restore the blessings associated with an earlier day, to a pragmatic but optimistic liberalism, and then to a complacent utilitarianism, rooted in an affirmation that this is a Complicated World. The liberal is pressed into a defensive position in which he feels altogether unfamiliar. He knows that McGuffey went out with Versailles and Prohibition, that there is no way back, but he has no real idea what to put in its place.

For thirty years he was quite clear about what he was for and he now looks back with nostalgia on the thirties as a time when he could stand on John Dewey's liberalism (and on a good deal of *traditional* optimism) to smite the doctrinaire reactionaries and erect the welfare state. Now he only knows what he's against. His welfare state remains but the structure of his optimism has crashed around him, destroyed by the same dry rot that brought down the old reactionaries thirty years before. Democratic man had been mobilized against the economic royalists, and labor unions were established as Collective Virtue to withstand Corporate Vice. But now the Walter Reuther of the old UAW strike has become another corporate manager while the modern malefactor is as likely to be a Teamster as a member of the Liberty League. The Shining Knights of Old have turned into barons as entrenched as those they replaced.

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A year ago one of the leaders of the American Civil Liberties Union, a man who had been through civil rights battles going back to Sacco and Vanzetti, recalled his education in a Vermont schoolhouse before World War I.

"We were sure about things then," he said. "We had an old schoolmarm who was positive about what was right and what was wrong; she *knew* what America meant, where it was going and how it had gotten where it was. There were things wrong with the world but we were clear about what they were and what to do about them. There was no course in Americanism, or in moral values. It was part of the landscape." A few months ago a voice from another sector—Robert Welch's magazine *American Opinion*—elaborated on the same theme. "In a healthy society," someone wrote, "secular schools have no need of courses to teach children that they should not pick pockets, smoke marijuana or hate their native land."

The "detached" critics of our society—people like David Riesman and William H. Whyte, Jr.—can describe the replacement of inner-direction by other-direction or the passing of the Protestant Ethic. They can describe the dull patterns of organization-conformity which creep into Dick-and-Jane readers, into the Tootle stories (staying on the track, no matter what) and into the life-adjustment syndrome. But they can say little when it comes to the concrete social and moral issues involved in day-to-day classroom decisions, except, one would suspect, to betray a certain sentimentality about the good old days that they share with all the rest of us.

THERE IS considerable pressure from elements on the Right to restore that old vision of a "healthy society" through textbook censorship, through the revival of religious ritual in public schools and through various programs of political and social orthodoxy ranging from evils-of-Communism courses to loyalty purges. The person who considers himself a liberal, who represses his sentimentality and who suspects doctrinaire solutions, can offer a strong defense (arguing both from tradition and from empirical evidence) but he is unable to propose an effective alternative. He can join Justice Black in quoting Madison: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects?" He can join the attack on the Birchites, on Fred Schwarz's Christian Anti-Communist Crusade and on their simple notions of orthodoxy and moral value. He can point out that modern school children and college students will laugh Victorian morality out of the classroom, and he can look with indignation at the antics of delinquents, beatniks and other elements of what he has learned to call "alienated youth." But having done all these things, he must also confess that he has difficulty introducing a moral replacement. This worries him as it worries all of us.

"It's no fun being an atheist anymore," said a college professor recently. "You say 'God does not exist' and they quietly put it down in their notebooks." The post-war drought of student interest in political and social problems (not to mention *moral* problems) was temporarily broken in 1960 when John Kennedy and the sit-ins erupted coincidentally. Nuclear testing, racial integration, and the House Un-American Activities Committee provided issues (albeit limited and pragmatic ones) for a year or two but they faded—or the students faded from them. Teachers with all the credentials of liberalism lament the fact that students don't believe in anything anymore; they sound like old-fashioned moralists in discussing "privatism" (David Riesman's word), "careerism" and the general social and moral apathy of the young. Where the conservative places the blame on the welfare state, on John Dewey and on the Russians, the liberal turns on the corporation, the suburb and the consumer mind.

To many students, both in the schools and the colleges, the teacher frequently appears to be a man who has no personal convictions about anything. Partly this is a consequence of the pose of academic objectivity, partly it results from a fear of raising the ire of parents or community pressure groups. At a number of colleges, students have complained that they are being deprived of childhood values without being supplied with a new shiny set of Adult Beliefs and Mature Convictions. In some cases teachers are honest enough to confess that there are no certainties and that even the liberal faith in pragmatic action is simply faith. Elsewhere the pose of academic objectivity and analytical technique is a mask of existentialist despair in any set of coherent beliefs. Yet in most cases commitments exist. "One of the great dangers in being a first-rate teacher," said a college professor, "is that students may not be aware of where your commitments lie. The old type of bigoted, stereotyped teacher, who would go in there with prejudices all over the place, who would rant and rave, he at least looked like a fairly emotional, fairly involved human being. They didn't think he was much of a teacher but they certainly loved or hated him on his own terms. I have the feeling that the teacher who is extraordinarily good at presenting all points of view, extraordinarily good at stretching the student and all the rest of it, may at the same time end up being a sort of cypher, a kind of zero. Is he a Republican or a Democrat? Well, he's good at stating all the varieties of views . . . Is he a liberal or a conservative? Well, he tries to decide each question as it comes along . . ." This kind of behavior is not likely to create the impression that the teacher—liberal or conservative—represents much in the realm of values or convictions or that much exists anywhere else.

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The problem of values deeply affects the educational process itself simply because education makes little sense unless it is related to the surrounding world and to a personal involvement in it. School guidance officers have discovered that one of the reasons for the high rate of drop-outs among school children from the slums is the total irrelevance of middle-class values to the realities of life in Harlem or South Chicago. The son of a Negro laborer collecting relief is not likely to find very much in either Dick-and-Jane or in McGuffey. A junior high school English teacher from the blackboard jungle made it clear what his objectives were. "We try to give them a little sense of decency and civilization," he said. "That's the most important thing. You can't do anything else." In Harlem the attempt is made to pull the kids *up* far enough so that the middle-class idea at least makes sense. If the attempt often fails, who can blame the schools?

Much of the assault against low educational standards is colored by, and associated with, traditional morality, a situation for which liberals are at least partly responsible. Too often in recent years the liberal defenders of education have confused equal opportunity with the absence of selective intellectual standards, giving their opponents the chance to associate demands for more intense academic work with an antique and illiberal morality. Max Rafferty, California's new superintendent of public instruction, was considered controversial because he proposed *both* to make education in California more rigorous and to restore patriotism and morality to the classroom.

E. Merrill Root, one of the most prolific of right-wing authors, represents a large group of critics in implying that when *fundamentals* are being discussed, the *fundamentals* are not only intellectual but moral: "Our pedagogues went a-whoring after strange gods; they discarded Latin and Greek, phonetics, grammar, drill in the multiplication table, classical disciplines and wisdom, classic depth, to worship 'contemporary' trivia . . . Johnny would be closer to Dewey then to Aristotle, to McLeish than to the book of Job, to Hemingway than to Homer."

His subject is learning but his language is moralistic: drill, disciplines, wisdom, worship, classic depth. The difficulty with this is not in finding an effective refutation or glib words of criticism, for Root's view of the world can easily be ridiculed by the slick and the facile. The real task for intelligent liberals is to head him off, to occupy the ground with intelligence before people like him move in with dogma and sentimentality. Riesman sees substantial advantages in the factual or "objective" pose of certain teachers, especially in the social studies. In many schools, particularly in the South, he feels, this is the best they can do if they don't want the pressure groups on their backs. A good many teachers would support him: a moral eunuch threatens no one and he may amuse—and even instruct.

AND YET, finally, there is no way around those twin bugaboos which block the articulation of values and convictions: the fear of offending and the fear of being laughed at. Much of the value problem, of course, can't be resolved in the schools: society itself is looking for beliefs and goals. We don't hold the same religious convictions, even in the blandest Protestantism and our nationalism needs a good deal of qualification. And yet there is no teacher and no school system and no college which cannot share with all others belief in education itself, belief in *open* expression of differing ideas (not in "on the one hand, on the other hand" statements), in debate and in *free men* and *free nations*. The rhetoric of criticism is and should be loud, especially in the colleges, but in some circles it achieves so great an ironic distance that the values which give it life and meaning disappear. In other circles (and these are much greater) the lip service paid to "values" and "spiritual foundations" and "the American Way" is so bland and archaic as to scare off all but the most insensitive.

The liberal does not bear the sole responsibility for providing the philosophical underpinnings of American education and he has never been alone in furnishing the assumptions and values that most affect the classroom. And yet, over the past fifty years, it has been liberals like Dewey and Roosevelt who fused pragmatism and idealism into a pervasive faith which seemed not only to provide meaning for America generally but which linked national and educational values in such a way that there was little question about their relationship. Now the partnership of pragmatism and idealism is breaking down; the new emphasis is on Cold War scientism, on college admissions and on technical gimmicks; the major voices in education are preoccupied with academic mass production and the central debate is polarized between those committed to International Victory and those favoring Personal Adjustment. Too often learning and teaching have been focused entirely on problem-solving while education itself is regarded as a kind of technological situation which can be analyzed in terms of resources, methods and organization.

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We can't expect much from commissions on national goals and even less from school programs on "moral and spiritual values," but we can refocus our educational sights on the democratic and humanitarian premises from which they have strayed. Indeed, the great renewal of classroom and social values may come from the very groups who are now most overlooked: the Negroes, the Puerto Ricans, the urban and rural poor. It is these groups which represent potential new blood in American culture, for whom *good* education provides genuine possibilities and whose rise and assimilation, if achieved, could provide a revived faith in democratic possibilities. They are the "immigrants" of our time and present the immigrant's challenge and promise to education and democracy.

The American educational establishment is a great and various thing and one can no longer expect implicit agreement on all values or on their treatment or on anything else. And yet the problem of values and convictions does exist. To be treated effectively it can be discussed neither in sentimental terms nor simply with the casual detachment of "objective" criticism. Finally, intelligence must involve more than detachment and belief more than dogmatic recitation.

Another Impasse?

Federal Aid for Higher Education

EDWIN H. RUTKOWSKI

WHETHER HISTORY will repeat itself in this year's legislative work on federal aid to higher education is anybody's guess. Again we have, as last year, a "bricks and mortar" bill passed by the House of Representatives. What will be the bill's fate? Will the Senate now proceed to produce its own bill, in a way that can be accommodated to the House's action? Or, as last year, will the compromise bill from the conference committee between the legislative chambers prove more than the House will be willing to accept?

Opposition to federal aid for colleges and universities arises in the form of charges that it is irresponsible to incur further budgetary charges in a period of governmental deficits, and to jeopardize educational freedom through centralized control exercised by federal bureaucrats. But these objections did not prevent passage of a bill in each house last year. The differences of opinion that finally proved the stumbling blocks at that time concerned scholarship funds, and church-state relations.

It is this latter question of aid to church-related higher education that has received most publicity, and that in fact gives rise to deep misgivings about any future success for college-aid legislation. At the same time, the proposed scholarship program is so closely connected to the church-state question that the two must be considered together at least briefly before we can turn our attention more directly to the religious issue.

The House of Representatives last year refused to insert into its higher education bill any scholarship aid. Too many Representatives felt that working one's way through college is a democratic and character-building opportunity we cannot afford to destroy. The Senate in turn refused in its own bill to include construction grants, as distinguished from loans, for colleges and universities. Feelings ran high that grants, because they would go also to the church-related higher educational institutions, initiated a new method of assistance that was forbidden under the First Amendment.

The conference committee might have chosen the easiest way out by dropping both of these features from the joint bill it finally submitted. But the consequences would have been clearly undesirable. The elimination of grants would have disadvantaged public institutions, most of which would run into legal difficulties in attempting to finance repayment of loans. The elimination of scholarships would have disadvantaged private colleges, where tuition is high relative to the public-supported schools. Further, scholarship grants to individual students have the merit of almost unequivocal constitutionality, the mammoth precedent here being the highly successful G.I. Bill of World War II, under which veterans exercised the right of free choice in obtaining the kind of education they wanted, in public, private nondenominational, or private church-related schools.

But for any program intended realistically to promote advanced study in this country, both public and all types of private colleges and universities must be supported because of the massive area occupied by the private sector of higher education. Private institutions comprise almost sixty-two percent of the total number

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of colleges and universities in this country, enroll forty percent of the students in such schools, grant forty-five percent of all degrees, and award forty-eight percent of all graduate degrees. And again of all higher educational institutions, thirty-nine percent are church-related: twenty-three percent Protestant, sixteen percent Catholic.

The results of the conference committee's decision to include both scholarships and grants in its bill are well known. The Senate accepted the compromise over the strong objections of such leaders as Lister Hill, the powerful chairman of his chamber's standing committee dealing with education, who had been one of the opposing conferees. When the House's turn came to consider the conference report, the interjection of the scholarship program, and the flaring up of previously calmed anxieties over the church-state problem—suddenly provoked by individual telegrams to each Representative from the National Education Association and by Senator Hill's personal intervention with the Southern delegation—brought death to the bill on a motion to recommit.

This year the House has again kept scholarships out of its bill, but with a promise to make such direct student aid a part of a revised National Defense Education Act. The Senate's work is still in committee, and to the moment of this writing, scholarships remain a part of an omnibus education bill. But it is too early to draw any conclusions about whether the upper chamber will again directly link up scholarships with its proposals for construction of higher educational facilities, or defer them to other measures. In any case, any realistic expectation of final Congressional behavior regarding federal aid to higher education must take scholarship proposals into account as, among other contributions, an answer to the question of how aid may constitutionally be extended to church-related private colleges and universities.

WE CAN NOW consider more adequately the church-state problem itself. It was a majority of the House, not the Senate, that last year abruptly boggled over the conference committee's allowance of construction grants to church-related colleges and universities. How did Representatives view, and hear viewed, the matter this year in passing a bill with such provisions?

Two principal arguments were put forth in defense of assisting the construction of facilities for church-related higher education. First of all, had not Congress long ago settled the question in favor of granting aid to such schools? In support of this contention, Representative Adam Clayton Powell of New York, the chairman of the Education and Labor Committee, entered into the record the details of no less than thirty-two federal programs under which educational institutions with religious affiliation received funds through grants or loans authorized and appropriated by Congress. Such specifics proved telling. When Representative W. R. Poage of Texas, for instance, declared his opposition to aid to denominational institutions, even though he admitted he would be depriving his alma mater, Baylor, of assistance, Powell reminded him that Baylor had already received $6,200,000 in recent years from the Federal Government, and proceeded to itemize the sum.

The second argument in behalf of the bill's inclusion of church-related institutions was surely the more difficult one. A legislative practice of many years standing may well indicate what Congress has determined is constitutionally permissible, but under the American system of an ever-possible judicial review the constitutional question is always fair game in hunting grounds outside the legislature. This remains so even in the face of the understandable impatience of such legislators as Representative Charles E. Goodell of New York, who felt that the House should not take the stance of asking the Supreme Court: "Will you please come in and tell us whether we are doing right or wrong?"

In any case, does the First Amendment forbid federal aid for the construction of facilities in church-related institutions of higher education? The Representatives who argued that no such prohibition exists stressed the fact of an essential difference between education in the elementary and secondary levels on the one hand, and colleges and universities on the other. In the words of Representative Robert N. Giaimo of Connecticut, we render education in the United States a disservice if we commingle the "two entirely different problems." As Representative Fernand J. St. Germaine of Rhode Island put it, the burden of the First Amendment's prohibition is quite clear on the lower school area, but not at all so in respect to the "very fuzzy area" of higher education.

In asserting or at least suggesting the existence of the basic distinction, these Representatives were in effect repeating what even strong critics of federal aid to parochial schools were willing to acknowledge. During the hearings held on the question earlier in the year, spokesmen for the National Council of Churches and the notorious—on this issue, at any rate—National Education Association admitted the plausibility of the argument that, in the words of one of them, "the religious coloration of private colleges was sufficiently different from that in parochial schools" to warrant support for some type of aid to church-related colleges.

Unfortunately for the many, and much stronger, arguments that can be adduced for the validity of the distinction between lower and higher church-affiliated education, the floor debate in the House developed only one element among the differences that might have been cited. This was that while lower education was compulsory in this country, higher education was not. Whether one went to college at all, whether one chose a church-connected college, and even whether one took

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religious instruction in such a college were all optional matters for the student.

A CLOSER LOOK at these points, however, reveals that they hang together poorly. While federal aid to compulsory lower schools might result in mandatory attendance in schools where religion is taught, this is not certain. Quite obviously one would not have to go to a publicly subsidized parochial school any more than one now has to go to a church-related college, so long as non-denominational schools continued to exist. Moreover, most Catholics who have gone to parochial schools can cite the fact that non-Catholic classmates did not study the catechism, nor were they expected to. In these particulars, therefore, the distinction between lower and higher church-related educational institutions lacks complete rigor.

But at least one Representative, Edith Green of Oregon, chairman of the subcommittee that prepared the House bill, could have expressed a very vital difference in the types of education conducted under religious auspices. She could have repeated what she said to the American Baptist Convention in mid-May of this year in Detroit. At that time she cited her own experience in a Methodist college to argue that, contrary to frequent charges, church-related colleges are more vitally interested in education than in propagating denominational doctrine. Perhaps this is putting the matter more bluntly than is precisely the case, but the contention is significant enough to conclude the matter for a fair-minded observer, and might well have been pursued further.

For the clearest statement of the vast difference between the levels of church-related education we must go elsewhere. Happily for the strategy of those supporting aid to church-related higher education, an explanation can be found in a somewhat earlier statement by the American Civil Liberties Union, certainly no organization to be suspected of blurring the lines separating church and state.

In his 1961 testimony before the Senate, the then Executive Director of the American Civil Liberties Union, Mr. Patrick Murphy Malin, made a distinction between "church-controlled elementary and secondary schools," and "church-related colleges and universities." The former he also called "religion-centered," and the latter "education-centered" in most instances. He then suggested three criteria to distinguish an education-centered institution of higher education, "whether or not it was founded by or is now governed or financed (in whole or in part) by a religious group":

"a) students and faculty are not required to be adherents of the religious group with which the institution is linked;

"b) indoctrination in the tenets of a particular faith is not a required part of the curriculum, and

"c) determination of the instructional program is committed to the hands of those charged with educational rather than religious responsibilities."

According to Mr. Malin, these standards also offer "an educational program that can be defended as such," one that "would not be contrary to the separation mandate of the First Amendment."

IT IS too late to incorporate Mr. Malin's standards into the current measures before Congress. This might in fact be undesirable in principle because of the extensive administrative purview that would thereby be sanctioned in a vast section of the educational scene. But on closer inspection nothing of significance is lost. Mr. Malin's three stipulations are not only prescriptions but, as is clear to those who have direct knowledge of church-related higher education, the three points are descriptions as well. For the hard facts under which most denominational institutions in modern times are conducted fit his criteria precisely. It is typically the proud boast of the communities within which such schools are located, and find their most loyal support, that high percentages of the faculty and students in the institutions are other-believers, that these persons are not subjected to any religious instruction, and that the clergymen on the campus function, formally and actually, as teachers and academic administrators, not as pastors and curates.

Moreover, the House bill's exclusions—"better protections" than last year, the National Educational Association spokesman called them—comes about as near as is administratively desirable to incorporating the American Civil Liberty Union's requirements. The measure excludes any facility to be used for "sectarian instruction or as a place for religious worship," or to be used "primarily in connection with any part of the program of a school or department of divinity," which is then defined as an institution specifically intended to prepare religious ministers, other religious vocations, or religious teachers. The rubric "sectarian instruction" alone in the bill could suffice to exclude any condition incompatible with the definition of adequate limitations delineated by Mr. Malin.

But the important point of the arguments as put forth by the American Civil Liberties Union for a valid distinction between higher and lower church-related education finally lies not in their mechanical perfection, but in their reasonableness. They suggest specific stipulations by which to measure existing conditions. They call for a look and evaluation of things as they are. They leave off doctrinaire presumptions as to the meaning of the separation of church and state within American democracy.

We can see this clearly by considering the objections of one of the most outright detractors of the House bill, Representative J. B. Anderson of Illinois. He described his lively awareness that in Trinity College, of which he

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is a Board member, "a concerted effort is made to weave the thread of evangelical Christianity into the entire fabric of knowledge" taught there. He cited testimony that "a component of the religion pervades the entire institution" when a church sponsors higher education. He quoted, finally, a study that observed "a number of polite fictions which allow the substance of the [earlier] legislation to be considered without too much argument over its implications for the separation of church and state."

The irony in this forcefully expressed position is that it may be readily acknowledged without damage to the argument that church-related colleges may be supported without prejudice to the separation of church and state. Simply put, what higher educational institution in this country is not permeated by a thread of religion, pervaded by a component of religion, or steeped in polite fictions regarding its integrity in respecting the separation of church and state? Christianity may not be the particular religion, but it will then be, willy-nilly, some form of deism, relativism, democratic humanism, scientific positivism, naturalism, secularism, or what have you. All these are belief systems—actually religions, the Supreme Court declared in *Torcaso*—with metaphysical assumptions and religious implications for men when they turn to face the mystery and disquietude of life. No human institution can articulate in its total environment without some such orientation.

Just as—following Lippmann's sage observation—all news is ineluctably managed news, so all education, is in one inevitable dimension, religious education. Representative Albert H. Quie of Minnesota sounded this note well when he remarked that if the doctrine of the separation of church and state were driven to its ultimate logical conclusions, "those of us who are members of a Christian church would not be allowed to be a Member of Congress. . . ."

Surely no one would want to go that far. But this reluctance to advance to absurdities demonstrates that the separation of church and state is not a matter of an absolute condition, but a question of where one wants to draw the line. Constitutional doctrines are not to be treated dogmatically, for they then become cul-de-sacs that make experimentation, the very essence of our Constitution according to Justice Holmes, impossible. Faithfulness to logic rather than experience, an acceptance of, again in Holmes' phrase, encysted ideas rather than facts of social existence cannot provide the resourcefulness required for dynamic adjustments within ever more complex modern societies.

Ringing the changes on this common-sense theme soon becomes otiose. One last thought, however, does arise. Granted that there is no constitutional barrier to Federal support for church-related campuses, what of the element of religious belief that remains there, as it must on all campuses? What is this belief, and what does it mean in particular for democratic society? We can answer that we shall find in most of these schools "personal Christian commitment to the shifting affairs of this world," to use the words of the late benign Pope John XXIII. In a society dedicated to individual liberty and social pluralism, no incompatibility exists here with any other beliefs, from the most ineffable Deism to the most this-worldly naturalism.

Thus we must look to reasonable and practical solutions to a problem thrust upon us by the gargantuan demands for trained personnel in a scientific age. Fortunately American higher education has the strong resources on which to base a sufficient growth to meet this demand. In its institutional variety this base reflects the characteristic pluralism, diversity, and balance of American group life. But help at this moment of departure into new growth is what this entire base requires. Help is what this total base, in its public, private non-denominational, and private church-related manifestations, should get.

Meeting in a Snowstorm

This convergence of causal lines
not given in their causality
metaphysicians would call a chance event:
two strangers swept by wild brooms of blizzard
into the empty terminal—one native
to zero zones, the other come late from
magnolia weather.

As I stood watching a wind skirl
snow off formal eaves I missed the fear
in her voice when she turned asking of hostel.
We had speech of an inn—an island circled by city—and I turned back to the snow.
Then the silence flickered like a young bird
trying first wings as she

amended her question with hushed
syllables that shook me into truth.
Though long schooled in speculative distinctions
I foundered in an existential surf
till He who plots all plurality and cups
Betelgeuse in his hand dove for me and
sent me running under

the storm to smooth the night for her.
As swiftly over the ice-cobbled
court I brought back the welcome word, all of that
neon world was as darkness to her face
that kindled like Sabbath lights as she saw black
lambs frolic and leap in the multiple
mansions of God's city.

SISTER M. THERESE

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THE STAGE

Where Are The Natives?

THERE IS of course virtue in preferring one's own and loving the nearest best, but the traditional claims for the American theater have been characterized more by jingoism, professional defensiveness and blind *amour-propre* than by any relaxed wisdom or generous recognition of the true dimensions of drama. We have simply not added very much to the world's stages; if you measure O'Neill against the really literate and visionary masters of the contemporary drama, you can judge our deficiencies by what we all agree is our biggest achievement. It would be all right if we made do with what we have, but we are forever trying, like any colonial culture, to make what we have into a source of belligerent native pride.

Our fiction moves along, our painting surpasses everybody else's, but our drama lags desperately. We are not a dramatic nation, perhaps, which is to say that our national style and sense of existence is undialectical and unengaged, lacking in sanctioned conflicts and mysteries (we are not *supposed* to be in conflict with one another and with existence), deprived of legitimate enigmas and of a sense of present action—too much of what we publicly know and are permitted to share is in the future. We have no place to put drama as exploration, rebellion, reverence or judgment, and such drama survives among us on the fringes, or at the center for the wrong reasons, or under other names. Beyond that, it is very seldom our own.

These are themes that necessarily recur in any honest critic's continuing appraisal of our theater—and it is the most painful thing about being honest (which is after all only a minimal virtue for a critic) that in a realm of legendary dishonesty it makes for misanthropy, or at least for an appearance of misanthropic refusal to link arms and be satisfied *en famille*. At the beginning of every new season everyone is supposed to be optimistic, or at any rate open. But to look over the plays scheduled for production during the next few months in New York is to be able to be optimistic only by an alien dispensation, so to speak, through the fact that nearly everything that promises any interest or excitement is from abroad.

That has been true before. But this year we do not even have a "Virginia Woolf" in the cards, though who of course can tell what native act of genius may be taking shape in the rehearsal halls. At any rate, what we do know about is John Osborne's "Luther," Arnold Wesker's "Chips with Everything," Anouilh's "The Rehearsal," Brecht's "The Resistible Rise of Arturo Ui," and the return of "Mother Courage," this time in a small house where there is a possibility of deeper, truer treatment. There is also hope of John Arden's brilliant "Sergeant Musgrave's Dance," and Sartre's "The Sequestered of Altona," and there will be a handful of other European plays, including Ionesco's newest, presented in French by a touring company.

It is possible that the Living Theater will come along with another "Connection" or that Arthur Miller's new play, which is going to open the Lincoln Center Company's career in January, will turn out to be an indigenous masterpiece of some kind. But though the theater breeds dreams that are just and inspiriting, it also produces wayward, slack and debilitating fantasies. And it would be one of these to imagine that American drama will be what may make this season valuable and an addition to memory. If it does there will be nothing but gratitude here, no shock and no sense of maimed predictive powers. But at this point one remains thankful for Europe.

RICHARD GILMAN

THE SCREEN

Soap Operas for the Bathos

NONE OF the new dramas on our screens will send you rushing to the box office, but some have enough to warrant your interest. By far the most glittering is "The V.I.P.s" which was designed to get Elizabeth Taylor and Richard Burton into a new movie as quickly as possible and to win those not-so-young audiences who once thought those elaborate round-up films like "Grand Hotel" and "Dinner at Eight" were the greatest. Anatole de Grunwald, who made the picture in England, gave it a handsome production, got Terence Rattigan to write a bright, surface-skimming multi-plot screenplay, and gathered a plethora of stars for Anthony Asquith to direct. The story, or stories, concerns a group of people, most of whom are quite at home in the V.I.P. lounge of the London airport. They are all facing a crisis heightened by a fog that prevents their plane from taking off for New York; and when they are forced to spend a night at a nearby hotel, the tension grows. Elizabeth Taylor, even prettier than in "Cleopatra" and wearing a Givenchy wardrobe that enhances her beauty, is eloping with a handsome, rather pathetic ex-gigolo (Louis Jourdan). Richard Burton, as her selfish, very wealthy husband who showered her with gifts but never proclaimed his love, is crushed that she's running off "with a male whore," so he trails her to the airport.

Rod Taylor, as a businessman straining to reach New York for a big deal and to cover a large n.s.f. check, is fretted over by Maggie Smith, his attractive secretary who's half in love with him. Orson Welles, accompanied by a stunning dumb bunny (Elsa Martinelli) has to

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get out of England by midnight or lose a million in taxes. Although in competition with all this glamor and youth, Margaret Rutherford, who has the funniest lines and the broadest acting style as a blustering duchess, manages to steal the picture. On close examination, "The V.I.P.s" is little more than an elaborate soap opera, but the picture is so slick that it's entertaining anyway—even for audiences who wouldn't think of looking at TV.

JEAN SEBERG, who became the darling of France and French directors after her unfortunate American debut in "Saint Joan," now turns up again in an American film, "In the French Style." It was made in Paris by producers Robert Parrish, who also directed, and Irwin Shaw, who also wrote the screenplay from two of his own short stories. Its plot is a repeat of all the pictures Miss Seberg made in France: a young unsophisticated American girl matures after a series of love affairs in Paris. The main difference between "In the French Style" and her earlier French-made movies is that now Miss Seberg has the role down pat and is a much better actress; and the stories, successfully linked together in this film, are more interesting and logical.

The first one tells of a tender romance between Jean, a struggling artist, and a young French student (Philippe Forquet) who for all his affected worldliness turns out to be only a nice, naïve schoolboy when the crucial moment for sex arrives. The rest of the picture shows Jean, a failure as an artist, whooping it up with the Parisian fast crowd, drifting from man to man, settling for a while with an English journalist (Stanley Baker) and deciding this gay life is for her always. But after a visit from her likable and unshockable father (expertly played by Addison Powell) and after a romantic sojourn with Stanley in the south of France, Jean examines her wasted life and realizes she has grown beyond the playtime, the frittering, and the pointless sex affairs. Seldom does a movie of this kind present such a strong argument against sexual promiscuity. Among the film's many assets are its good acting throughout, its fine shots of off-beat Paris, and its feel for place and people.

WE HAVE HAD many movies during the past few years about psychotics and asylums for their treatment, but it seems now that we are in for a trend of this kind of film. If the first movies kicking off this cycle are any indication of what's to follow, it would be better if the whole subject were left alone. "The Caretakers" is a wild melodrama mainly concerned with women patients in a state hospital for the insane and with the bickering between a bright young psychiatrist (Robert Stack), who favors modern methods and group therapy, and the long-experienced head nurse (Joan Crawford), who seems to prefer socking a patient and even teaches her assistants judo to make them more efficient at their

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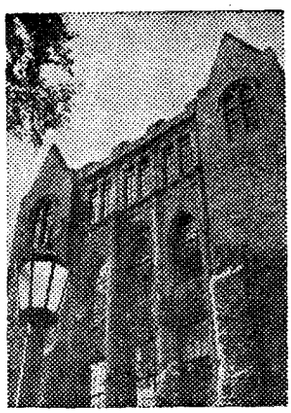

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9:30 A.M.—**Registration** (optional—no fees required)

10 A.M. to 12 Noon—"Why Newman Wrote the **Apologia,**" Martin J. Svaglic, Loyola University, Chicago.
"The **Apologia** and the Ultramontanes," Edward Kelly, S.J., St. Mary's, Kansas.
"Some Rhetorical and Stylistic Aspects of the **Apologia,**" Sister Mary Baylon Lenz, Briar Cliff College, Sioux City, Iowa.
"Theological Implications in the **Apologia,**" Hugo M. de Achaval, S.J., Gregorian University, Rome.

12:15 P.M. to 1:45 P.M.—**Dutch Treat Luncheon in the Campus Center.**

2 P.M. to 4 P.M.—"Philosophical Implications in the **Apologia,**" Jonathan Robinson, Sir George William's University, Montreal.
"The **Apologia** as Human Experience," William E. Buckler, New York University.
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jobs. Polly Bergen and Janis Paige portray patients in various degrees of mental illness; and the goings-on here are quite harrowing, sometimes played for shock and sometimes for humor. The subject should really be treated sanely and intelligently, not hoked up for melodrama.

EVEN more wild and hokey is "Shock Corridor" which shows what happens to a young reporter (Peter Breck) who pretends to be insane to get into a mental institution so that he can write a story about a murder. What happens is scary and completely unbelievable—although producer-director-writer Samuel Fuller does manage to use some interesting cinematic effects. Just to show you how the thinking in this picture goes, however, I must reveal the finale: the reporter wins a Pulitzer Prize for his story and winds up schizophrenic himself.

ALTHOUGH "Of Love and Desire" doesn't take place in an asylum, it should. It tells the story of a nymphomaniac who, when it appears she might be straightened out by a nice engineer, discovers that her step-brother is in love with her and has a great deal to do with her illness. Merle Oberon, looking fine on her return to the screen after many years, plays the lead and should have known better. Steve Cochran and Curt Jurgens are the confused fiancé and brother in this torrid and silly story. The best, and only really good thing to be said about this movie, is the excellent color photography of Mexico where the whole sad plot takes place. The psychotic cycle is indeed off to an ill-advised beginning.

PHILIP T. HARTUNG

Idyl II: Fisher to Fisher

Friend, you who once were sole
Partner there, I recall
On the wide, wind-wrought sand
You poised, with gear in hand—
When, down to its brink in lull
Of thundered crests, we hurled
Our weights out where waves' curl
Rose. Now, thinking upon
The glints of silver drawn
Heaving from that vast rim,
Far inland by a stream's
Erratic rock-sluiced flow
I wait: not, like Thoreau,
For bits of heaven flashed near,
But for fated messengers—
Taut-fleshed spawners, far
From our ocean, who yet bear
In their rise and thrust the lure
We met with on that shore.

JOHN N. MILLER

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A Bold, Speculative Stab

Matter and Spirit. By R. C. Zaehner. Harper and Row. $4.50.

by Michael D. Zeik

IN A far-ranging, exuberant and exhilarating survey, R. C. Zaehner, Spalding Professor of Eastern Religions at All Souls College, Oxford, brings together major themes from Karl Marx, Teilhard de Chardin, Buddhism, and Christianity. As a bold, speculative stab, the book possesses considerable virtue; it is hardly censure, considering the scope of the work, to suggest that it is not "definitive." No work in the area opened up by Chardin is likely to be "definitive" in the near future.

Professor Zaehner points out that both Marx and Chardin see the advent of conscious life as the culmination of a long, amazing, unfolding of the inner potentialities of matter. "The first and most important of the inherent qualities of matter," wrote Marx, "is motion, not only mechanical and mathematical motion, but still more, *impulse, vital spirit . . . the 'throes' of matter.* The primary forms of matter are the *living, individualizing forces of being* inherent in it and producing the distinctions between the species."

The similarity with Chardin's mysterious, potentially-conscious "within" of matter is immediately obvious —Marx, the convinced atheist, and Chardin, the Jesuit scientist. Zaehner's tact is to call into question, not Chardin's theism, but Marx's atheism. And I agree with him emphatically. There *is* a God peeping through the tortuous ramifications of dialectical materialism. This "vital spirit within matter" of Marx; the "inner laws of nature," Engel's phrase—are not these phrases suggestive?

Weaving Genesis into his argument, Zaehner maintains that after God educed, as His crowning work, conscious life out of the womb, the "within" of matter, something demonstrably went wrong. We call it "the Fall of Man." What does the "Fall" mean to twentieth-century man? The author answers this question in the light of modern depth-psychology. Freud, of course, attempted to do the same thing in his least successful work, *Moses and Monotheism.* But Zaehner elects to utilize Jungian rather than Freudian apparatus. He believes the Fall of Adam, therefore, to be the explosive advent of individual self-consciousness, out of the solidary collective unconscious of the human race.

Comfortable; in a sense, immortal; secure as a child, in the shared experience and collective memory of the human race, there came the terrible moment when Adam ("All-Man," in the phrase of Bl. Julian of Norwich) could know and could say, "I am." And he was afraid. Because he was separate, alone, responsible. Preceding Sartre and Camus by several hundred thousand years, the Fall of Adam marked the birth of existential *angst.*

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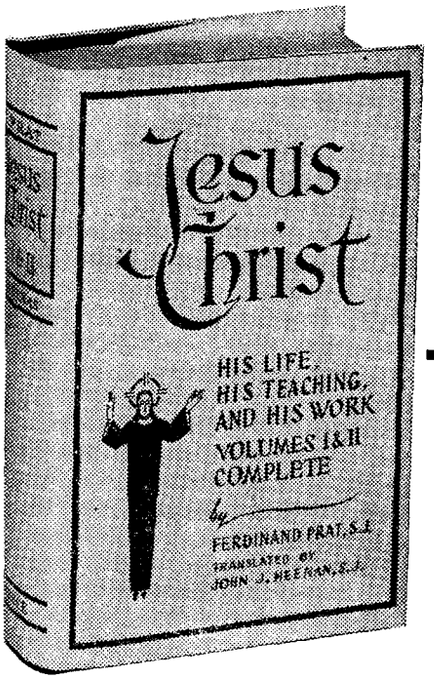

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this Jungian interpretation perfectly satisfying. I am all for "continual-theology," each generation drawing forth from the inexhaustible waters of Holy Scripture with vessels fashioned by contemporary insight. But Augustine and Thomas are sharper here than Zaehner and Jung: pride, and not self-consciousness, is the prince of sins. How, under such a theory, could Adam, still morally infantile, commit sin at all? "Original Error," perhaps, but not "Original Sin."

To be fair to the author, he sees self-consciousness as a *manifestation* of pride. God surely intended man to possess this consciousness along *with* the consciousness of His own intimate presence. But man, unwilling to remain in the shadow of God's paternal, restraining presence, jumped the gun somehow, and decided to go it alone. Perhaps this is a more acceptable version; but on the whole, whereas I find Zaehner a penetrating and dependable exegete of Hindu and Buddhist scripture, I find him merely an exciting one with regard to Judeo-Christian Scripture.

Whatever his theory as to the essence of Original Sin, the author is perfectly reliable in his account of the effects of the primordial wound. Man is horribly fragmented: within himself (the flesh warring against the spirit, the conscious plagued by the unconscious), in relation to society, and in relation to God. Owing to this fragmentation, each man is but a minute jig-saw particle of All-Man, unable to commune intimately with his neighbors or with God. He is, moreover, even cut off from the "pre-biographical" ground of his own soul, the unconscious, tranquil ocean within.

The whole history of the human race can be read as the record of how man has sought to regain his lost unity. The Eastern religions, notably Buddhism, concentrated on recapturing contact with the lost "ground" of the soul—a "beatific" psychological experience which Zaehner shrewdly labels "the literally dead-end of mysticism." Dead-end, because it is a contemplation of self, rather than a communing with God. In any case, the Buddhist effort has been a "solitary" rather than a "solidary" adven-

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ture, the individual attempting to heal his own wounds, not bind up those of society. It is not destined to thrive in our age, which is attuned to the solidary quest, as inaugurated by Israel (and Zoroaster).

Israel emphasized the solidarity of a chosen people. Here, the individual could immerse his puny insecurity into a mighty public covenant with God. But the Catholic Church and Marxism both go further. They aim at complete individual development within a perfect and harmonious society. Marxism, however, leaves out the ultimate in "solidarity"—solidarity with God. The supreme irony of Communism is that it aims for the "Mystical Body of Christ"—without Christ! A pity that Marx's root experience with Christianity came by way of the nineteenth-century German State-Lutheran Church, an emasculated ecclesiastical structure equally despised by Kierkegaard for its canonization of bourgeois respectability and greed.

Zaehner believes that Chardin has shown how Christianity, and not Marxism, is the logical culmination of the whole cosmic sweep of evolution. And the disciple shares in his master's optimism, because, after all, the processes of evolution are irresistible. I find myself, again, a bit wary of this bio-chemical millenarianism. Evolutionary processes may culminate in the "noosphere," but in the "Mystical Body of Christ?" I look for transubstantiation here, along with evolution. The Christian is an optimist, but his optimism is grounded on the "day" after the last day. Maritain is sounder than Zaehner, when, viewing the tremendous technological, social, and cultural achievements of modern man, he replies to the question: is the world growing better or worse, "Neither one; both!" These achievements, and even the culminating "noosphere" are morally neutral. With radiation you can destroy cancers or populations. Neither good nor evil predominates as time goes on, but the forces of *both* grow immeasurably, having at their disposal instant world-wide communication, and so forth. At most, one can say that the vast moral grey gradually tends to disintegrate into its black and white components. History issues

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forth, I think, not into unanimity, but showdown. "Then," said Our Lord, "two men will be in the field; one will be taken, and one will be left."

Zeus' Error

The Mercy of God. By Jean Cau. Translated by Richard Howard. Atheneum. $5.

by Alice Ellen Mayhew

WHEN ORESTES, hero of Sartre's *The Flies*, wants to become a man (a Man), he heaps on himself all the guilt of Argos, the stricken city. "Surely, once I am plagued with all those pangs of conscience, innumerable as the flies of Argos—surely then shall I have earned the freedom of your city." Jean Cau, who was for a time Sartre's secretary, has taken this theme and whipped it into an absurd hilarity about four men in a cell who have been found guilty—or were they framed?—of a variety of murders. These four, feet firmly planted on a moving floor, are trying to find out what they're done to deserve All This: confinement, monotony, the smug superiority of guards, inclement weather, uncertainty about what will become of them eventually. Life is a constant threat of unpleasant surprises, and they have to rely on their memories (fantasies?) to find out how they got there.

The Doctor, who has fits and an octopus inside his body, passes for an intellectual, but he suffers from extreme anxieties about losing his humanity. When he asks himself, "Who am I?"—the only crucial question—he imagines that he suffers hemorrhages of his reason through the top of his skull, and is in danger of turning into a rat or turtle or some other humiliating species. The Doctor may have strangled his wife and another woman, and/or he may have killed his small brother years ago, once on a ski slope, once from the cradle, by desiring it. Subsequently, he was unable to atone to his mother by dying, too. (You'll be a nice little boy and die, won't you, my darling.)

Alex is physical strength. He's a boxer. Here in the cell, he's busy training for a championship fight with Sugar Ray Robinson, two

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months hence, in New York. Alex may have killed another boxer in the ring, a prostitute, and/or a fellow pimp.

Eugene is physical beauty, and a ladies' man. He may have killed his wife because he was jealous of her affair with his foreman; or was it the foreman? Some days he remembers dropping a ton of bricks from his crane on that fellow. Eugene is an arrogant, excitable type and he keeps busy helping Alex train, and is competing in a big bicycle race in the south of France. The race comes off, but Eugene only places third; some Italian cops the prize.

Match is psychic power. Shy and sensitive, extremely ugly, he suffers from despair and lovelessness, and from his isolation from others. He has a penchant for confessing himself, and he may have killed his mother, except that some days he remembers that she came to his defense after he'd killed his stepfather. On other days he lays the blame on a prowler.

Where does the truth lie? The Doctor, about to confess Match, asks him for the truth, and Match is astonished. "That's asking quite a lot! I'd even say that's going too far, Father. The truth! Won't you be satisfied with my confession?" The Doctor is unconvinced; he prefers, he replies, true little confessions to enormous lies.

These four seem to be suffering from Zeus' error in making men free and mortal, and then giving them the liberty to turn against him. They are not free to be not free. Therefore, it is altogether essential, some days at least, to discover fact, to externalize (existentialize) their freedom. But it's becoming less and less possible because all four are going a little madder, and self-discipline and the discipline of the group has to be rigidly enforced to keep order and make life possible.

There is no real difference between the cell and the outside world. Psychic Match is able, nightly, to turn his face to the wall and read off the News of the Day. Hundreds of thousands are being locked up all over France, convicted on the same judgments as these four—arbitrary verdicts of men against each other. (The

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rest of the news also indicates the absurdity of the world: things happen, but apparently do not, since later news contradicts earlier; national alliances shift meaninglessly, certain recalcitrant nations are at it again; civil liberties are regressing; crime is rising. Only the sports news comes to normal climaxes.) Out in the world, in the realm of action, there is no order. In the cell, in the realm of reflection, there is neither wit nor veracity. The men are even in danger of confusing each other's memories with their own, and thereby assuming the other's identities. Everybody's guilty, therefore nobody's guilty. It's not the men who are mad, but the universe itself that is a little tetched in the head.

"Sins invent the devil," the Doctor advises his penitent, "remorse and contrite confession bring God into the world." Echoing Sartre's *The Devil and the Good Lord:* "God doesn't exist . . . Farewell monsters, farewell saints. Farewell pride. There are only men." And, men impose a continuing Last Judgment on each other. Order may be imposed, outsiders may be driven off, but memories and possibilities *shall not* be squeezed into formulae of truths so that men can comfort themselves with illusions of certainty. There is only one thing they need God for. As a convenience. The Doctor suddenly conceives the notion that the others may be a figment of his imagination, since what he thought were memories may lie in the future. There is the first real moment of panic, and they band together to protect themselves from this threat to their existence. They decide that the Doctor is God. The Doctor is God; I exist for Him; therefore, I am. Anything is bearable except not existing.

The best part of it is that Cau is an imaginative, harshly witty writer who weaves his philosophy of despair in and out of a stream-of-consciousness that is superbly entertaining and vibrantly insane. The trick is not to try to make sequential sense of it. This is no-nonsense nonsense; Cau's distorted circus mirrors reflect back the absurdity—and the pain—of the Sartrian universe. *The Mercy of God,* excellently translated here, was *Prix Goncourt* winner in 1961.

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The Uprooted

The Refugee. By K. C. Cirtautas. Forewords by Pitrim A. Sorokin and Dominique Pire. Postscript by Romano Guardini. Citadel Press. $3.50.

by John P. Sisk

MR. CIRTAUTAS' little book will be good for Americans to read if for no other reason than that it may induce some of them to look more skeptically at their myth of leaving home. The trouble is that the most popular version of this myth is not tragedy but comedy with epic overtones: one not only leaves home to find fame and fortune, but in doing so one proves on one's own pulse the validity of the national story. Such a drama hardly prepares us to react with sympathy and understanding to one of the most tragic and symptomatic figures of our time: the uprooted refugee who, with little hope of fame or fortune, is haunted by his homelessness.

The Refugee deals with this homelessness as a psychological, social and religious phenomenon. It begins with a pun, "The Genesis of Homelessness," as it places homelessness in the broadest possible Christian perspective, that of the expulsion of Adam and Eve from Paradise. The author then divides his subject according to the reasons for flight or expulsion and analyzes characteristic types of refugees in their various degrees of adjustment as they suffer time and experience in "the world of strangers."

In the dehumanizing conditions of this world—crowded into abandoned warehouses or army barracks, often neither wanted nor understood, frustrated, unemployed or employed far below their capacities, tormented with nostalgia—even the strong among them can be demoralized. Educated and professional people are even harder hit than the illiterate or semi-illiterate: they move more consciously in two worlds; their sense of loss has a more rational basis.

In such conditions moral deterioration is to be expected. We like to believe, says the author, that once moral principles are firmly grounded in a man's character he will stand firm in adversity. But in a disorganized social setting this proves to be an unrealistic assumption; the displaced person easily sinks into indifference or despondency or becomes an adventurer, cheat, thief, black marketeer or prostitute. "In an alien world he has become estranged from himself," thereby dramatizing a truth that our Romantic heritage inclines us to forget: that man depends on his institutions for his humanity.

One of the virtues of Mr. Cirtautas' book is the extent to which it makes the reader aware that he is really being confronted with the plight of modern man as it has been manifested in fact and literature. "Who in this present world order," the author asks, "can readily claim that he is living in complete safety?" Since so few of us can make this claim, the refugee has become the symbol of the "world-wide loneliness that threatens all people."

If he did nothing more than this, reminding us of what we would like to forget, the refugee would perform a great service. But at the same time it is possible for him to achieve a

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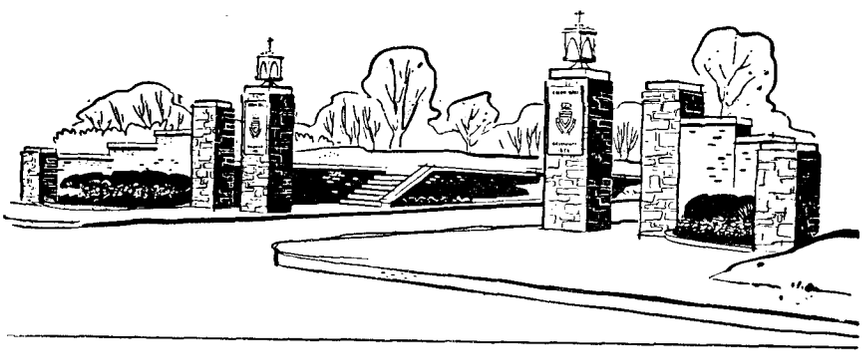

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humane perspective hardly possible to other men and thus "help to heal the breach in the world and rehabilitate uprooted humanity." Such a refugee has in the agonizing school of experience become a citizen of the world—a man who, as Monsignor Guardini puts it in his postscript, has taken "not just one country, but the entire earth for the basis of his existence."

Mr. Cirtautas, a Lithuanian now teaching in this country, does not claim to have written the definitive book on his subject. Perhaps only a novelist with the imaginative reach that is in *King Lear* could do that. Nevertheless, he has written a moving and Christian book that without being a personal record has the authenticity of what has been personally and painfully experienced. It is easy to believe that he has himself become the citizen of the world upon whose conscience rests heavily an anxious concern for "the rehabilitation of perverted mankind, the formation of a better world community."

Rapid and Terse

A Man Survives. By Vladimir Maximov. Grove Press. $2.95.

by Thomas Curley

THIS IS a short book of short chapters and short sentences. The odd numbered chapters are from a hospital bed, the even numbered ones are flashbacks into the hero's (or anti-hero's) life. All of them are in the present tense. The effect is one of rapidity and terseness and, since the author is a Russian (with no apparent political commitment or gripe, by the way), and the main character is a young vagabond and petty thief, the novel has been mistakenly called brutal.

Maximov's motto is from Tolstoy: "What is good is always present in our souls, and the soul is good; what is evil has been forced into it from outside." At the beginning of the book, Sergei Zarev announces, in a passage that is used to justify describing him on the dust jacket as a "rebel without a cause": "I hate the whole world. I hate everybody

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who has the right to bang his fist on the table, to give marks, to order you about with his little whistle at street crossings, or to make you fill in forms . . . I won't have it! I don't want any part of it! You can all go to hell!"

Towards the end of the book, however, after a life of anti-social activity, Zarev has second thoughts. As he lies on his bed, awaiting the operation that will save him, he feels on him the "steady, inquisitive, hostile gaze" of the little nurse. (The little nurse's lover has gone out into a blizzard in search of the doctor who will save Sergei's limbs.) Zarev thinks: "But whereas all hostility, no matter from whom, has always been deflected by the impenetrable wall of my own hatred, I feel less secure now . . . My whole philosophy has been shaken and cracked throughout its length and width. Faces, faces, I am surrounded by faces, I can see them." On the last page he learns that the girl's lover has indeed died, although he has been saved, and he cries out inarticulately with grief and with shame. A more accurate English title, then, for this book would have been, *A Man Is Born*, for Maximov clearly intends to say Zarev does not become fully human until he sees, in others, both goodness and dignity and is able to feel, in himself, shame and remorse.

As a gloss on Tolstoy, *A Man Survives* is very much worth reading; and yet, as the Scotsman says, and yet I don't know. If what is evil has been forced into the soul from outside, where and whence is outside?

John Logan's Art

Spring of the Thief. By John Logan. Alfred A. Knopf. $4.

by Janet Fiscalini

TWO THINGS have always struck me about John Logan: a special earnestness and a special temperament. The quality of his seriousness is connected with a cosmic or religious, rather than social or historical sense of reality. It is characteristic that poems of his beginning in the family-album or confessional mode turn into something quite dif-

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ferent. The quality of his temperament is reflected in a lyrical voice, in sensuous, even voluptuous, rhythms and images, and in a tendency to expand, rather than define, his subject.

On the whole, contemporary poetry reflects another character. It is true that we have discarded the program that aimed at the dramatic, the nervous, and the precise. But even in the revolts the tendencies persist: the best passages of the "beats" are feverish, rather than sensuous; the best lyrics of the Black Mountain group are fragmentary definitions.

Thus it may have been a kind of discomfort which led Logan into loose eclecticism. He learned a great deal from older, more scholarly poets, though he had neither their historical obsession nor their detachment. He admired some of the legends and language of the "beats," though he had nothing in common with their intellectual or aesthetic nihilism. Certainly he was much too talented to write clumsy poems, much too vital to write lifeless ones. Nevertheless, I have felt—not so much in individual pieces as in his work as a whole—a sense of makeshift and inhibition.

Spring of the Thief is his best book by far. And if he has "found himself," it is not by innovation, but by purification and development. He has dropped many easy eclectic effects, and in the long poems he has taken the space and height his talent needs.

The title poem may be one of the best religious poems of this generation. Part narrative, part contemplation, it moves about a statue of the Crucifixion, a change of season, some personal memories and special concepts. But the hysterical and the merely traditional are avoided: the pain is without self-pity and the hopefulness is unforced. It is a long poem, delicately put together from direct, almost flat statements, and quotation is bound to be misleading. This is one tone:

> That day the snow had seemed to drop like grace upon the four of us or like the peace of intercourse, suddenly I wanted to confess . . . Oh I've kept my love to myself before.

On the other hand, the five long "Monologues of a Son of Saul" are

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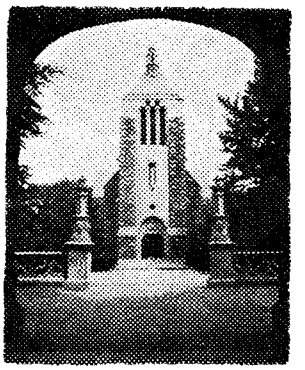

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slendidly quotable and not at all direct. The first and finest monologue has two themes: the coming of Advent and guilt at the death of a mother in childbirth.

> On my naked birthday I brought
> to bed his amber-haired, shy-eyed
> wife, her face birch-white against
> the linen loaf or coif of her pillow.
> Now, Advent, her quilted, copper
> coffin glows again with a green,
> harlot's light inside my head. . . .

The second monologue is Jonathan's confession of his lack of mystical illumination, his helplessness in the face of mystery and fatality, and his love for David. Images and allusions associate Jonathan's release from death with Isaac's release, Saul with St. Paul, St. Paul's voyages with those of Odysseus, and Goliath with Polyphemus.

The proliferation of mythical parallels and sexual symbols in the later monologues leave one somewhat confused about the sequence. Nevertheless, the first, second, and fourth monologues (the fourth is a retelling of Priam's murder in the *Aeneid:* Priam is associated with Saul, and Pyrrhus with Goliath-Polyphemus) can stand as separate poems. And the richness and weight of the verse are impressive.

The other long poem, "White Turtle in a Watertree," should be cut, but it has lovely sequences. "Visit to the Room of a Saint," "The Experiment that Failed," "Tale of a Later Leander," and "Thirty-Three Ring Circus" are the best of the short poems. The first two are contemplative and nicely controlled. The "tale" is good baroque narrative, and the "circus" is amusing. Of the rest, some are slight and some are exercises in that dryly intellectual mode I do not think is congenial to his temperament. But it is quite enough.

REVIEWERS

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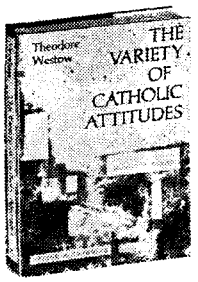

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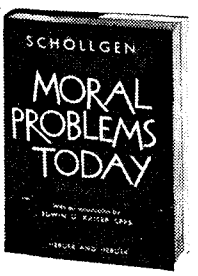

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